

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

May 2, 1918

Number 18

The Millennium

By Herbert L. Willett

Spring Book Number

MAY - 2 1918

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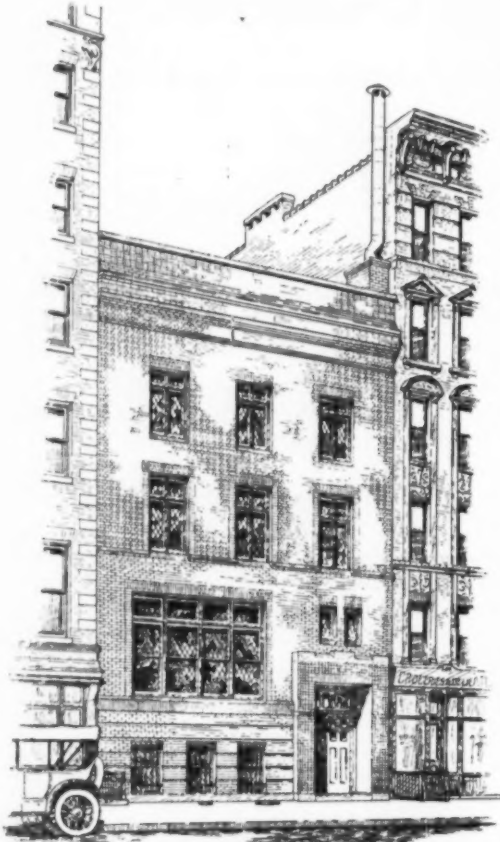
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MEN AND MILLIONS MOVEMENT

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

MAY 2, 1918

Number 18

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Entered as second-class matter, Feb. 28, 1902, at the Post-office, Chicago. Published weekly by Disciples Publication Society, 700 E. 40th St., Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 53 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

The Millennium

Eighth Article in Series on Second Coming of Christ

NO feature of Christianity is more impressive than its confident hope of better days ahead. At every period of its history the followers of Jesus have lifted their hearts in convinced assurance of the fulfillment of their expectations of a time of good to come. No experience of evil has ever for long obscured this vision. In fact the most trying days have been those in which hope whispered most confidently to suffering souls the promise of approaching happiness.

This optimism is not unique in its Christian expression. The older faith of the Hebrew prophets was full of the same assurance. Those great singers of the past dwelt with rapture on the ideal of a future of blessedness for the people of God. In their teachings the coming age was usually described in terms of national prosperity. But it did not limit itself to such boundaries. The age of peace and happiness was certain to come. The promises of God were its guaranty.

In this the Hebrew religion and its great successor, Christianity, have been notable among the faiths of the world. It is of course too much to say that all the other religions have permitted the note of pessimism to be their prevailing tone, though this is undoubtedly true of several of the most conspicuous. But it is within the bounds of proper statement to affirm with emphasis that the voices of the older world proclaimed the Age of Gold to lie somewhere in the past, while advancing centuries disclosed the baser metals in progressive decline. The gold was followed successfully by silver, brass, iron and clay.

With the best spirits of the Hebrew race, and with all the interpreters of early Christianity, the best was yet to be. It was not certain when the good days of promise would be ushered in, but they would surely come. In

most instances they were believed to lie in the immediate future. Confident assurances were given of speedy deliverance from present distress. This was inevitable. The prophets were not experts on the times and seasons which God had set for the fulfillment of his gracious designs.

But with unfailing precision they marked the moving current of the divine activity in their time, and augured with confidence that it would soon reach the flood tide. They could speak to no other generation than their own, and it was natural that they should identify the culmination of prophetic hopes with the only age in which they could be witnessed by themselves and their fellow-believers.

THE THOUSAND YEARS

In the vocabulary of the Christian community this approaching time of good came to be known as the millennium. The reasons for this are quite apparent as one reads the post-apostolic literature. It was not an apostolic doctrine. It appears nowhere in the writings of Paul, in the documents of the early friends of Jesus, nor in the Gospels. The idea is contained only in a single book of the New Testament, the Book of Revelation, and there only in a short paragraph of six verses, where six times over reference is made to a period of a thousand years. This thousand years was to be one feature of the final victory over the demon powers which were manifesting their vindictiveness against the saints through the agency of the Roman empire. Whether this brief section of the book is integral with the remainder of the material, or is, like some of the sections already considered, a fragment of apocalyptic writing taken over from some other source, is one of the unsettled problems of criticism.

To those who still maintain the theory of verbal inerrancy of the Scriptures, a single reference is as convincing as a multitude of witnesses. But to those who permit the Bible as a collection of intensely human and vital documents to speak for itself, the laws of proportion and value must have due consideration in the treatment of this theme.

In the Old Testament the idea of a thousand years of good nowhere appears. In the primitive church as a careful searching of the New Testament shows, it had so negligible a place that the only reference to it is found in a doubtful fragment of the book most held in question by the compilers of the canon. But the presence of the belief is an approaching age of good to continue for a thousand years or some similar period is not uncommon in the Jewish literature of the time. Probably this general notion of significant segments of time was started by the use made of schemes of weeks in the Book of Daniel (Dan. chapt. 9). The author of that apocalypse was troubled by the fact that the seventy years of Jeremiah's prophecy (Jer. 25:11; 29:10) had long since passed, and yet the promised era of glory had not come. He hit upon the device of substituting seventy weeks of years for the original notation, which worked more satisfactorily in permitting the faithful of that later time in the second pre-Christian century to understand that the term of the original prophecy had not yet expired.

IN EXTRA-BIBLICAL LITERATURE

The Jewish literature of the following generations was full of the idea of fixed periods of time set by God for the realization of His purposes. In the Book of Enoch (91:12-17) the scheme of world-history in terms of weeks is elaborately worked out. A similar idea is found in the Apocalypse of Baruch (40:3). In Fourth Esdras (7:28, 29) the time of Messianic happiness is given as four hundred years, which appears to find its basis in a combination of Gen. 15:13 and Psalm 90:15. But in the Secrets of Enoch (33:1, 2) there is manifestly the foundation of the entire millennarian scheme, or at least a reference to the prevalent view that served as that foundation. In that passage the history of the world is divided, according to the plan suggested by Gen. 1, into six millenniums of work and a seventh of rest.

In the Talmud the general notion of world epochs of evil to be followed by one of good occurs more than once. According to one scheme there were to be 4,000 years of world-rule to be followed by 2,000 under the dominion of the Messiah. In another the numbers were 5,000 and 1,000 respectively. Whether the Persian conception of twelve millenniums, the last of which was to be an era of happiness, under the rule of the Glorious Benefactor, had influence upon the Jewish thought of the period cannot be determined with confidence. But in this background of Jewish speculation there is more than ample material for the slender structure of millennarian reference in the one single passage of the Christian Apocalypse.

ROME'S OVERTHROW IN SONG

Turning to the context of this passage, so fruitful in its influence upon speculations both sober and fantastic in all the centuries since it was written, there is found

in the opening of chapter 19 a new ground for assurance in the song of triumph which is chanted by the heavenly multitudes, praising God for the just punishment visited upon the harlot city of Rome. In contrast with this awful doom of a wicked empire, is the festal celebration of the marriage of the Lamb with the holy church, arrayed in the white robes of righteousness. The saints, now thought of as guests, are bidden to the feast, and the seer is made aware that even the angels are not superior in glory to the faithful believers (Rev. 19:1-10).

The next scene is the thrilling victory of the Messiah over the hostile nations. Mounted upon a white horse, and with the armies of heaven following him, "the Son of God goes forth to war." He bears inscribed upon him the mystic name, and on his garments and his thigh the title of his royalty. In the might of a conqueror he slaughters his foes, and so great is the carnage that an angel summons the birds of prey to devour the flesh of the slain. One of the spectacular episodes of this conflict was the capture of the two leaders of this host of enemies, the beast and the false prophet. These dramatic impersonations of the empire and its heathen priesthood were cast into the lake of fire, the final place of torment for all the foes of God. Only one thing remained to be done to complete the conquest, although the consummation of all things and the ultimate doom of evil was to wait for an interval. At this moment there remained of these foes only the dragon, and Death and Hades. The first of these was the monster that combined in himself the mysterious and terrific powers of the ancient dragon of the deeps, the Serpent of man's early defeat, and the Devil who had warred with angels and been cast out of heaven. This monstrous creature, the symbol of that demonic power that inspired the empire in its assault upon the saints, was now seized by a strong angel bound with a great chain, and cast into the abyss where for a thousand years he was to remain a captive. At the end of that time, just before the great Consummation, he was to be loosed for a brief space, to meet his final retribution (19:11-20:3).

FEATURES OF THE MILLENNIUM

The Millennium follows. The author is at pains to explain just what he conceives it to be. The first item is the Judgment, not the final and universal assize, but the tribunal for the bestowment of due honors upon the heroes of the struggle with Rome. These are of two classes, the martyrs who have perished in the persecutions of the saints, and those Christians who still survive who at peril of life have resisted the brand of the beast. Those in the former group now rise from the grave in what John calls the "first resurrection." Both these companies then stand before the judgment throne and receive the award of their fidelity, the privilege of spending with Christ a thousand years of felicity in the renewed and beautified Jerusalem. They have the estate of kings and priests, and are immune from the fear of the last Judgment to come on all others of the human race, and presumably on all intelligencies in the universe (20:4-6).

Here then is the picture over which the dreamers of ecstatic dreams through all the centuries of Christian history have brooded with anticipation and delight. In spite

of the fact that the seer expressly limits participation in this rapturous experience to the martyrs and the militant saints of the imperial epoch, and that nowhere else in all the Scripture is there mention of such a blissful era, enthusiasts in great numbers in particular times of emergency, and a certain proportion of the total Christian society in all periods through the history of the church have contemplated with confidence this fruition of their hopes, and have planned to participate in the experience.

At the close of the thousand years of earthly companionship with Christ in the holy city, the prison doors of the abyss where Satan has been confined are to be opened, and he is to be given a period of freedom to attempt his final assault upon the divine order. The reasons for the permission thus accorded him are nowhere given. Is there a certain audacity of righteousness, which offers to evil an unexpected advantage, only to make the victory the more complete at the end? Or was it the prevalence in all Jewish thinking of the view that the ultimate overthrow of sin was to be attended with fierce struggles, the last outbreak of furious and baffled diabolism? At all events, the mighty antagonist of God, now deprived of his trusted lieutenants, the beast and the false prophet, recruits his forces in the mystic regions of barbarian hordes, the lands from which Ezekiel looked for the uprising of the foes of God (Ezek. chapt. 38). This host, marshaled to fight with the saints, not on the historic plain of Megiddo, but about the walls of Jerusalem, would not need to be defeated in battle, for fire would descend from heaven and devour them. Then their leader, stripped of every resource, would be cast into the lake of fire, where his malignant helpers had already been hurled (20:7-10).

DOOM TO THE WICKED

And last of all the scenes of this phase of the great drama, in which the author sets forth his conception of the Last Things, is the Final Judgment. The Millennial Age is now past, and the worst of the foes of God have been destroyed. There is still, however the last reckoning to be made with all save the martyr-saints who have shared with Christ the thousand years of bliss. Accordingly the judgment throne is disclosed, and the Eternal sits upon it. From the terror of his presence heaven and earth flee away. Out from the graves and from the deeps of the sea come all the dead, great and small, good and evil. The books of record are opened, and sentence is pronounced on all according to their works. In another book, the Book of Life, are written the names of those who merited the divine approval. The rest, together with the two last enemies of God—Death and Hades,—are cast into the lake of fire where already the Dragon, the Beast and the False Prophet have gone, and where torment continues forever (20:7-10).

In these vivid paragraphs are recorded the most spectacular and lurid program of the Last Things ever promulgated among the followers of Jesus. The impression of such pictures upon the imagination of a susceptible and suffering community cannot be fully realized. The effect of these descriptions of events soon to come must have been tremendous in holding steadfast the faith of anxious and tormented Christians in the closing years of the first

century. We know that with lengthening perspective, necessitated by the gradually recognized failure of any such events to occur, there has been in some quarters of the church no diminution of zeal in insistence upon the certainty of the anticipated catastrophe, and the need of preparation for its coming at some particular time, which has usually been indicated with assurance.

The early Christians expected the beginning of these climatic events in their own age. Of this there seems no doubt. They did not occur in the manner expected. Therefore, later interpreters have insisted that these same things so graphically described are yet to occur, and each generation of millennial seers affirm with confidence that its own age is the time. May it be that these lurid portents were the actual though misread symbols of slower and more constructive processes in the history of the church, which shall prove as mighty for the overthrow of evil as the cataclysmic events for which the early Christians looked?

VIEWS OF CHURCH FACTIONS

The millennial dream was earnestly cherished by many even of the Christian leaders in the first centuries. Justin Martyr represents this view at its best. He believed that Jerusalem would be rebuilt, and that the Christians would be gathered there and made joyful with the patriarchs and prophets, and with Jews and proselytes who had joined the company of the Faithful before Christ came. In the controversy with Trypho (81) he says, "There will be a resurrection of the dead, and 1,000 years in Jerusalem, which will then be rebuilt and adorned and enlarged, as prophets declare." Again he says, "There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation which was made to him that those who believe in our Christ would dwell a thousand years in Jerusalem, and that thereafter the general, and in short, the eternal resurrection and judgment for all men would likewise take place." Many other testimonies of similar import could be cited from writers like Irenaeus, Tertullian, Hypolitus, etc.

On the other hand, a growing disinclination to accept the definite and vivid program of eschatology developed among thinkers of other types in the church of the apostolic fathers. Jerome writes with some impatience of "our half-Jews who look for a Jerusalem of gold and precious stones from the heavens, and a future kingdom of a thousand years in which all nations shall serve Israel." Augustine, who did as much as any of the patristic writers to break the spell of chiliasm, or millennialism, spoke of the different phases of the doctrine, the gross or material form and the more spiritual aspect. He remarks that he formerly inclined to the latter phase himself. The decisive blow to the prevailing millennial speculations of the age was dealt by this same great church father in his monumental work, "The City of God," in which he declared that the true church of God in the world is already the realization of the Millennium.

The next study in this series on The Second Coming of Christ will conclude the discussion of the Book of Revelation. It will deal with the Visions of the Blessed Consummation.

HERBERT L. WILLETT.

War and the Free Faith

WHEN the war broke out it was hard for many Christian people to get their bearings in the new situation. They had been opposed to war. The entrance of our country into the conflict seemed to them like a national apostasy. When confronted with a choice between disloyalty and patriotism, these people acted pragmatically. Ethical casuistry demanded, as it always does, that in making a choice between two evils, one should choose the lesser. This, however, was no attitude to inspire enthusiasm in the national cause.

Little by little it is becoming apparent to Christian leaders that the present war is not something remote from the churches with the free faith. Our very ideals and institutions hang in the balance along with other precious human interests.

There is no real religious freedom in Germany and there was not before the war. Not only are new religious organizations hindered in their development, but ministers of the state church take an ordination vow to preach as the emperor directs. This is a Babylonian Captivity for religion which we would not want to share. Yet if the line on the western front does not hold, if the resources of the United States are not thrown into the conflict, we shall some day be compelled to preach in America as some emperor directs! Such a thought should take away from the hesitant idealist his last scruple. If it is ever right to contend for our religious liberty, if the early martyrs of the church were right, if John Huss and Martin Luther were right in contending, we are right today. Surrender to a power which robs faith of its freedom is more than unpatriotic. It is the sin of Judas Iscariot.

It is high time that the pulpits of the country should cease their timid and apologetic utterances. It is a nasty business that we are going forward to but it would be damnable cowardice and weakness which would make us surrender that element of the Christian life which has ever been its glory, its freedom.

What Did Your Money Cost You?

THERE is a lot of hypocrisy in the world about money. It is supposed to be the right thing to scorn it. This results in ostentatious charity. It is the meaning of lavish tips and foolish expenditures of various kinds. Christians are expected to take a very unworldly view of money. The preacher who thinks of his salary is unspiritual and the church-member who confesses that he would like to have a lot of money is a long way from the kingdom.

Sometime we may live in an economic order where men will have only a share in the common ownership of the community. This is a question quite as interesting as setting the date for the Second Coming. Meanwhile it is very clear that we do not live in such a community. A certain rich man had a lot of money and a clear conviction that the economic system in which it was accumulated was all awry. Did he give away the money he declared he never earned? Nothing of the sort. He devoted it to eco-

nomic propaganda which he thought might make another fortune like his impossible.

But just now, if we would be efficient in the world, we find no way to live without money. The half-naked Brahman in India with his rice bowl is the nearest approximation to this ideal, but no one holds him up as a shining example of the way to usher in the kingdom. It is better to accept frankly the economic facts in our environment, just as we (most of us) accept the biological and physiological facts that condition our existence. There are just two questions to ask about money: "What did it cost you?" "How are you going to use it?"

There is the Russian parable of the man who was given all the land he could encompass in a day. He ran all day and fell dead at night at the starting point. He won only to lose.

The divorce courts tell the story of neglected families. The men earned the money and surrounded their loved ones with luxuries, only to lose their love.

In these war-times there is the temptation to get rich at the expense of the community good. Some fortunes represent community service. The man who buys affluence at the expense of honor has driven a bad bargain.

We all want money, but sometimes it costs too much.

What Difference Has It Made?

DO you notice any difference around your church since the war began? We celebrated the anniversary of the war the other day and on that anniversary some of us remembered the difference it made in our family circle. Nearly every one has a loved one in the training camp. Fathers work alone now on the farm and in business. In the family, a lot of things are done differently. The dinner table is different and the family budget shows something has happened.

The test of a virile and thoroughly alive organization is to be found in its capacity to respond to changes in the environment. Some animals are disappearing from North America. They were not able to make the shift that would keep the species alive. How many species have died in biological history, we have only guesses. The skeletons and other relics in the museums tell part of the story. Will the church be one of the dead species of human organizations shortly? It is a question of serious moment.

Has the war made any difference with the preaching? In many churches it has but the change has not helped. The pastor is an echo of the newspaper. He is a purveyor of unassimilated facts but not a prophet. Under his ministry the people are palled with stories of battle-fields and bloody sacrifices. In some pulpits, the new spiritual needs are perceived and met.

Just now the activity of the churches seems to run to patriotic meetings and the hanging of service flags. Pages are devoted in denominational papers to the communities which have hung the flags. This undoubtedly has an influence upon the morale of the community. Red Cross meetings in the church furnish another outlet for the activities of the congregation.

It is fortunate that Chicago has a clearing house through which war activities may be studied in the Inter-

Church War Council. So far the organization has been chiefly interested in circulating the propaganda of national organizations. We hope they will also find what the local churches are doing.

The Churches and the War

MOST churches have already felt the impulse to help in the war situation. They are anxious to find some specific task which will not be an impertinence. Because our situation is unprecedented, it is difficult to analyze the situation sufficiently to find just the right place to take hold.

Our First church in Atlanta, Ga., acted promptly and intelligently. Instead of launching an independent enterprise, the church adopted one of the Y. M. C. A. houses at Camp Gordon, located at Atlanta. The congregation has various committees at work to supply the things needed in that work. One group secures decorations, another secures books and magazines and still another arranges interesting social evenings. The young people have made a gift of a victrola and they keep sending the soldiers new records from time to time. An entertainment is given every week and the pastor spends one evening a week there himself. The church exercises hospitality also on Sunday to all the soldiers who attend the services.

The head of the Red Cross movement in Chicago reports that the manufactured product of the various cooperating Red Cross groups in Chicago reaches the enormous total of \$125,000 weekly and is growing right along. He freely says that the large part of this product is from the churches. While the women may never see the soldiers who will use the dressings, or the needy children of Belgium who are being clothed, the service is none the less real.

The instinct to do something is altogether sound. The person who can live through these stirring times and not do something will grow more callous and spiritually worthless every week. The outlet to our emotions afforded by giving, and by patriotic service, will bring an incalculable spiritual blessing.

Women as Preachers

REV. JOSEPH FORT NEWTON shocked London recently by the appointment of a brilliant Church of England woman as assistant pastor in the City Temple. She proved her ability to preach in this leading Protestant pulpit of the world's metropolis. There has since arisen a demand on the part of English Church women that the laws of the Church be amended so a woman may become a priest of the Church.

The Disciples of Christ have for a long time had a small number of women ministers. About seventy of these were once catalogued separately in the year-book alongside of the singing evangelists and the colored ministers. Many of these seventy preached only occasionally. There are probably few educational institutions among us at this time that would venture to encourage a woman to prepare for the ministry. Most of the women ministers that we now have lack the regular theological training.

There are types of ministerial work that might be dif-

ficult for a woman, but there are other phases in which she would undoubtedly excel. There is no reason why blind conservatism should stand in the way of encouraging women in our colleges to prepare seriously for this great work.

The Bath Tub at the Inn

A Parable of Safed the Sage

NOW, it came to pass as I journeyed that I lighted on a certain place where there was an Inn, and I entered and Lodged there. And in the Inn was a Bath Tub, and but one; and every Saturday night each Guest did bathe himself or herself therein. And I beheld them as they Furtively Hastened through the halls, clad in Bathrobes or in something less, and they were not Naked, yet did they hasten as if ashamed.

And in time it came about that I Obtained Entrance into the Bath Room, just as Another Man was Leaving it. And he wore a Ragged Bathrobe, and a Smile that said, Behold, I am clean.

And I entered, and the Water still was Running from the Tub, and Gurgling as it ran.

And I looked within the Tub, and behold, there was on the inside of it a Ridge, which marked the Level of the Water at the time the last Occupant had been within. And I liked it not.

Then I communed with my soul, and my soul said to me, Dost thou well to be Wroth with the man who last Bathed? Behold the Ridge around the tub. Is it not evidence that he hath a bath? Yea, doth it not show that he Needed one? Yea, furthermore, does it not prove that the bath hath Wrought Well for him, and that by the Measure of whatever thou seest on the Sides of the Tub, and what hath run down the pipe, the man is Cleaner than when he entered? Lovest thou not truth, and the evidence thereof? And is not Cleanliness a Virtue wherein thou shouldst Rejoice?

And I said, Yea, I rejoice in the Truth, but the Evidence giveth me no Pleasure; and I Love Virtue, and Cleanliness is a virtue, yet I would that he had given me other proof of his Cleanliness, or given me none at all.

Then I considered within myself, and I meditated thus: Behold, there are many men who practice their virtues in such form that they make virtue unlovely. Yea, there be those who serve the Lord as if the devil were in them.

'Tis God That Blesses

THE fragrance of the trees, the songs of birds,
The blossoming flowers 'mid the mountain grasses,
All whisper to the soul who waits to hear,
Saying, "God passes."

The treasure of the sea,
The fruits of the fields,
These also praise. The village smoke confesses,
As heavenward its columns slowly rise,
" 'Tis God that blesses."

—Japanese Christian Poet. Name Unknown.

To the Strong in Heart

By Shailer Mathews

In the Biblical World

IN religion as in politics struggle against autocracy and reckless individualism persists. As in politics democracy is struggling with militarism and anarchy, so in the church a free and reasonable religion is assaulted by ecclesiastical control and religious fanaticism. The aim of the two enemies is the same. The rank and file must be without thought if they are to follow either ecclesiastical authority or religious bolshevikism.

Nothing gives the lie to easy optimism more than an observation of the actual situation in which we live. This is the twentieth century, and yet we find the religious world in the grip of irrational teaching. Irresponsible preachers, like irresponsible political leaders, disintegrate society seeking to build a state from illusions. Our churches are filled with men and women who believe that the end of the world is imminent. Ingenious charts of "dispensations" have been drawn from obscure passages in the Bible. We have been told that the geography, the characters, the course of events of the present war are foretold in Scripture. We have been assured on the basis of biblical authority that the war would end in February.

Human progress and human history and scientific facts are flouted and denied. Spiritual truths are buried under reckless prophesying. Men preach that the world is growing worse, and thank God for the falsehood. To urge social obligations born of a new epoch is denounced as infidelity. We are told to believe in disappearing saints caught up into the sky, in heavenly appearances, and in miraculous situations that have not even the grace of logical consistency.

In such a moment there is a call for religious sanity. The mistaken beliefs of the early Christians can never be the center of a world-religion. The uneducated may, it is true, be exploited by teachers who have thrown reason and facts to the wind, but the future of Christianity does not lie in their direction.

It is time to speak out frankly and courageously. What we need today is, not the hope that the world is coming to an end, but the hope that a new age is beginning. God is not petulant, but is in his world working out his will in titanic struggles. We need a calm belief that the God of law and love who works through social evolution reveals this will in current history. Let us face the future with a serenity born of the spirit of Jesus. God has not abrogated his spiritual sovereignty in despair. Humanity is not retreating toward savagery.

History itself points the way. The faith of strong men is bound to survive in better institutions, in a better world. Brutality is not the vanishing-point of human experience. Rights will be greater tomorrow; the giving of justice easier and more complete tomorrow because men today dare sacrifice for justice and human brotherhood.

We believe this because we believe in God and in

Jesus. We believe it because we read aright the tendencies of history.

This is true prophecy. All else is phantasmagoric foolishness masquerading as religious assurance.

Because we believe it we shall oppose sin and every institution that perpetuates sin. If such conflict means sorrow, it will be the sorrow of those who suffer vicariously. Righteousness and peace and love shall not perish from the earth. God is the Father of such faith. He knows the heart. He wipes away the tears of those who seek his abiding presence. In his own good time he will give them or their children the joy of seeing a world which both in its institutions and in its prevailing sentiments has moved nearer to the Kingdom of God.

To doubt this is to doubt him; to believe it is to believe in Jesus.

To the Slacker

By William Lowe Bryan

PRESIDENT OF THE UNIVERSITY OF INDIANA

Appeal

DOES the sound of it reach you? Does the far-away cry from our battle line strike through your vitals? Does that cry make selfish food choke in your throat? Does it make you—if you are barred by age or sex or health from the front battle line—hurry to enlist in the home battle line, quick to serve, quick to sacrifice, quick to obey? Does the shameful petty quarrel for precedence die in you before the deadly peril of our sons and make you glad to trudge, work, fight as a private?

If not, then the time is near when instead of appeal, you shall hear the word of

Command!

This is not a war of armies but of peoples. If you are not of us, you are against us. If you are not in the front battle line nor in the home battle line but slinking in the rear at ease and in safety; if you are fattening yourself with food which is necessary for victory as gunpowder; if you are hoarding wheat for a price which must be paid in blood; if you are playing politics for your own mean advantage when the stake is your country's life; if, capitalist Judas or laborer Judas, you are selling your saviours across the sea for so many pieces of silver—then the time is near when you shall hear, not appeals, but commands.

And back of the commands something more terrible—the dreadful soft footsteps of the mothers searching for the enemies of their sons.

A painter of the last century pictures Napoleon in hell surrounded by ten thousands of furious mothers whose sons he has slain.

And you slinking in the rear at ease and in safety, rich Judas or poor Judas, selling your saviours across the sea for so many pieces of silver—you shall hear the word of military command. And back of that, the dreadful footsteps of the mothers searching for you.

"Progress", the Campbell Institute Volume

A Paper Read Before the Disciples Congress, Indianapolis, April 12

By W. C. Morro

Professor in Butler College

Final Installment

WHAT are the outstanding features of the program which this book, "Progress," proposes for us?

First, it is comprehensive. It points to the religious value of art, of science, of philosophy, of literature, as well as of ecclesiastical organization and of religious forms and teaching. It sees the church as a mighty spiritual force, the eternal inspirer of the changing forms and organizations which are rendering service to stricken man. It bids us see in the disturbances which have threatened the peace of our Zion, but the manifestation of an universal spirit which, working through mysticism, metaphysics, Biblical criticism and a score of other channels, is leavening by its influence the philosophical, scientific and the religious world,—Catholic, no less than Protestant. Progress for the Disciples is but a small segment of a mightier Progress for the whole world. They differ merely in scope and compass; in essence they are identical.

Again this message is full of hope. Not one note of pessimism is sounded in the whole volume. It is rather an optimistic, jubilant, confident state of mind which sets for itself the task of telling us how to attain higher things. This is not the best of all possible worlds, for it has sin within it and sin manifests itself in many forms, but it is on the way to becoming a much better world. The task is enormous and each year makes more apparent the immensity of the task, yet all of the mighty forces of God aid in achieving it. Rev. J. M. Philpott says: "We are feeling instinctively the tremendous weight of the task before us. Can the warring nations be reconciled to one another? Will Christianity prove equal to this gigantic task? The Day of Judgment has come and who can abide the day of His coming? If its unquenchable fire does not burn up our religious vanities, and separate the essential from the non-essential, there is no hope for us. But we believe there is vitality enough left in the church to discern in this day of judgment also a day of high opportunity" (p. 123). Rev. O. F. Jordan closes his paper with this sentence: "In the teeming life of metropolitan centers will arise a fresh interpretation of Christianity which will seize New York and Chicago with the power that Christianity once had in the imperial city of the Roman empire" (p. 145).

These are some sentences from the paper of Rev. P. J. Rice: "When one thoughtfully reviews the situation as it presents itself today he is likely to be swept by two conflicting emotions. One is the emotion of despair. The surveys that have been made and the work that has been undertaken serve to reveal the herculean proportions of the task before us. Instinctively one asks: Is it possible for us to hope? Will the Kingdom of God ever be established on the earth? . . . But this emotion (of pessimism) is met by another—the emotion of hope and confident courage. Something has been done and much more is certain to be done. Progress may be ever so slow, still there is progress. . . . There is reason to believe that the world is now in the birth throes of a new and better day." He quotes from Robt. E. Speer, "Christ is moving out over the earth with ever enlarging agencies, with ever increasing success, with open and undiscouraged purpose to win the world." In the chapter on the "History of Preaching for Twenty Years," Rev. J. R. Ewers says: "A constantly increasing number of preachers are finding a new joy in their message. The word to describe this new message is *vital*." "Never in the world's

history were there so many sermons that touch men where they live, never so much sympathy for the oppressed, never so much money for philanthropy." More might be quoted to similar effect. I find nothing about the book more remarkable than its living, abounding hope. No one of the twenty writers has a grouch. Agencies for doing the work of the church may be defective, but they will be better. When the Son of Man comes He will find faith upon the earth.

OPTIMISM ROOTED IN FAITH

I think that it is furthermore evident that this optimism is the product of Christian faith. It is rooted and grounded in the conviction that Jesus Christ is and is to be manifested upon the earth as Lord of all. Yet this fact must be taken without argument, or, rather, it must be read between the lines. It must be confessed that in a program which is to lead a Christian church along the road of progress one would expect to find more positive affirmatives upon this fundamental element of the Christian faith. They are not altogether lacking, but they are not prominent. Perhaps the strongest statement comes from the scientist, Prof. Arthur Holmes. He discusses in one section of his paper the subject of "Jesus and Evolution," and reaches the conclusion that "Jesus has become God in a new and more practical sense" and that "Science . . . has invested him with a more wholesome godliness and deepened the mystery of his person" (pp. 279, 280). Rev. J. R. Ewers affirms that there "is nothing in Higher Criticism that detracts from the divinity of Jesus. . . . On the other hand this method makes Christ more attractive . . ." (p. 261-2). One very striking fact about this book is that there are some quite singular omissions of topics that one would expect to find discussed and not least of these is the lack of strong declaration for the divinity and lordship of Jesus. It is not denied; it is not affirmed. It is not insisted upon; it is assumed.

All of these writers are men of today and accept without hesitation the modern world-view. All of them are frank and outspoken in their advocacy of evolution. The right of Biblical criticism and the value of its contribution is not questioned. They are all of them disciples of progress and glory in the things of today. It can be surpassed only by some tomorrow. They believe in a today that is very conscious of itself and of its own superior excellence and goodness. In its enthusiasm for the present it is intolerant of the past. The errors of the past rise up in judgment against it and condemn it. The present is not the outgrowth of the distant past, but is a new creation. To find the causes for the present and its significant changes, Professor Willett does not go farther back than to "the earlier portion of the half century now closing" (p. 11). Another of the singular omissions of the book is the absence of an expression of any indebtedness to the past. With possibly one exception (Ewers), it is scarcely more than a mild hyperbole to say that while the preacher says in Ecclesiastes that there is no new thing under the sun, to these twenty writers of the Campbell Institute everything under the sun is new. Even those things which had an existence in the past have been made anew by science and philosophy.

SOCIAL PROGRAM EMPHASIZED

The one feature of the Christian program for the regeneration and salvation of the world which receives most emphasis

is the social program or the social task. This is the newest of the new methods of applying the gospel to the world's need and in line with what has just been said about the intoxication of this group with modern methods and modern thought, this emphasis is just what we should expect. The following quotation from Rev. P. J. Rice aptly expresses their attitude: "The new social movement, while it had its inspiration and beginnings earlier, in the work of such men as Maurice and Kingsley, Ruskin and Carlyle, Lamennais and Mazzini and Tolstoi, began to take form and receive expression during the last quarter of the nineteenth century" (p. 156-7). In addition to the article from which the above quotation has been made and which bears the title, "Social Solicitude and Political Reform," there is another which deals exclusively with the social movement within the church. It is by Rev. H. D. C. MacLachlan and discusses the "Evangelical Implications of the Social Task of the Church."

I can scarcely express too highly my appreciation of the excellence, sanity and strong Christian tone of the latter article in its discussion of the aims of the Christian type of social service in contrast with the secular type, and of its motives and methods. This is an age of social activity and the church must see that this movement is charged with the Christian ideals and motives or it will fail in its duty to the present day. I rejoice in the fact that we have here a group of men who see with unclouded eye this need and are leading the church in the way in which it should be led. Moreover, the lure of the political, economic and social movement has not caused them to forget the distinctly Christian message. They do not oppose, but they welcome this secular activity for the good of mankind, and their Christian faith causes them to enwrap it with a heavenly glory.

The discussion of the social movement is not limited, however, to these two articles. Rev. O. F. Jordan discusses the "Tendencies in City Religion" and finds the solution of the metropolitan problem in the socialized church. Professor Frederick E. Lumley gives prominence to Social Reform as a feature of missionary activity. Other phases of the social movement are touched upon by Professor Willett, Professor Sharpe and the four preachers, Rev. J. M. Philputt, Rev. A. B. Philputt, Rev. B. A. Jenkins and Rev. J. R. Ewers. It is not improbable that as much as one-fifth of the entire book is devoted to the social task of the church. The proportion is probably not too great, but this shows how large the social activity bulks in the thought of these men.

CRITIQUE OF THE DOCTRINAL FEATURES

I am interested in the doctrinal phase of this program of progress. I therefore glance through the book to find how this is treated. The one paper which takes this as its sole theme is by Professor C. M. Sharpe and has the title, "The Idea of Doctrinal Progress." There are occasional and incidental references elsewhere, but little is to be found outside of this paper by Professor Sharpe. When, however, we turn to this article with the expectation of finding a doctrinal statement in the larger sense of that word "doctrinal," we find ourselves disappointed. The author warns us that he is to make no effort to catalog convictions as to the outstanding doctrines of the faith. As a matter of fact, his doctrinal progress is limited to the changing convictions on two topics only, namely (1) Who shall come to the table of the Lord? and (2) Who shall be accepted into the membership of the church?

But these two questions, Professor Sharpe holds, are really one. There is first of all, in his paper, an historical discussion which covers the period from Thomas Campbell to the arrival of the latest and the present stage of this discussion. Through all of this period there have been two attitudes: One, the legalistic point of view which seeks for finality and arrives at a static conception; the other appeals to the sentiments of the heart and seeks above all else to fulfill the divine requirements of love. This dualism of head and heart was present in the declaration and address of Thomas Campbell and has persisted through all of our history. The logic of the head has stood for

a closed-communion and a closed-membership to all except those immersed. In the case of the membership it has carried its point; in the case of the communion it has not. The logic of the heart has stood ever for an open membership and an open communion. It won for the Lord's table, but lost for the membership of the church. Now, in the present stage of our changing convictions, this dualism is disappearing in a larger unity. This is made possible by the fact that we come to an appreciation of Jesus from a study of his own life and teachings in which emphasis is placed upon his religious and ethical value rather than, as did Alexander Campbell, from the Jewish conceptions and Alexandrian philosophy of the epistle to the Hebrews especially. From this comes a more ethical and spiritual conception of Christianity and from this in turn comes an attitude of greater freedom towards the formal elements of the Christian religion. This point of view is strengthened and enforced by the social view of baptism. But this same social movement leads us to conceive of the church as a local worshipping body as well as the church universal or the body of Christ. Baptism is therefore to be viewed as the obligation of each member voluntarily assumed to accept the social program of the church as his own.

With this doctrinal statement, as far as it goes, there is very little that need be dissented from. With much of it there can be only agreement. I feel, however, inclined to offer two criticisms. One will be against the entire program, doctrinally considered, of the Campbell Institute, as presented in the book under review and the other will be against one specific point made by Professor Sharpe. I consider the former first.

DOCTRINAL TREATMENT TOO MEAGRE

The doctrinal program of the Campbell Institute is entirely too meagre. I confess to a feeling of disappointment when I turned to the essay of Professor Sharpe, which according to its title was to unfold to us the Idea of Doctrinal Progress, and found that it did not go beyond the question of Baptism with its related questions of open or closed communion and open or closed membership. Are we forever to walk the treadmill? Are we never to escape from the century worn groove? I am aware that the writer of the essay warns us in advance that he will not venture into wider fields, but my question is, Why did he choose the title "Doctrinal Progress," and then arbitrarily limit his treatment to the one topic? Why, for example, did not he or some other writer discuss the modern conception of the Divinity and Lordship of Jesus Christ? Professor Sharpe is aware of the importance of this subject. He affirms that it is the foundation of all that progress which he finds in the matter of baptism.

If, by way of defence, it should be pointed out that this is a topic which is not peculiar to the Disciples, I should reply that neither is the topic, "The Tendencies in City Religion"; nor the "Religious Value of Science"; nor "Mysticism and Knowledge of God." But the failure to discuss this great doctrine is but one instance of similar failure. The book under review does not discuss any of the great doctrines of Christianity. The death of Christ, the doctrine of the Atonement, the Resurrection, Inspiration, Revelation—all of these and other like great doctrines are passed by with at most but scant mention and in some cases with no mention at all. I am in full possession of the fact that this book is not and can not be a systematic statement of all of the things believed by the members of the Campbell Institute. My indictment against it lies in the fact that not one is discussed. Were one only pre-considered, my point would be blunted. Moreover, not one of these writers discusses the value of the Bible or any biblical topic. Eight writers out of twenty present phases of the current social movement, but not one small voice to tell us what is believed concerning any fundamental Christian doctrine or biblical topic! The proportion is not good. Perhaps not less of that, but certainly more of this. I speak of this because I fear that it is a symptom of the real situation among us. I should like to believe and say that we are still a Bible people; that we still regard the Bible as the word of God; that we rec-

ognize it as an unfailing fountain of spiritual influence and power. I should like to think our leaders are rooted and grounded in the fundamental Christian doctrines, without which our Christian activity will become vapid and lifeless sentimentalism. In view of the facts presented, do I go too far in doubting whether I can so believe and think and speak?

DISSENTS FROM PROFESSOR SHARPE

My second point is one of more open dissent from the position taken by Professor Sharpe. With his general discussion and with his method of handling the subject, I find myself in whole-hearted agreement. I find his treatment illuminating and helpful. It is only when he comes to certain definite conclusions with reference to baptism that I find myself taking a position of dissent. He speaks not merely for himself, but for others as well when he says that "Baptism as the initiating rite into the church is not defined by any dogmatic or individual meaning of its own, but purely as a function of the social organism, i. e., of the church" (p. 103). He further on defines the sense in which the word church is here used as the local worshipping body. Hence baptism has connection with the church only. In the hands of Professor Sharpe evolution has become a keen-edged knife with which he has reached in and cut every cord connecting baptism with the person of Christ. We can no longer say "baptized into Christ"; "buried with Christ" and "planted with Christ." Here is where I must dissent from the writer of the essay.

I am not here raising the question discussed by Mr. Morrison in his book on the "Meaning of Baptism," whether immersion-baptism and baptism are identical, though if I were to speak on this subject I should do so with no uncertainty in the conviction that they are one and the same. The question I now raise is that of the spiritual connection of baptism. The functional view of baptism as the rite of initiation into the church is true, but it is only a partial truth. It is not an adequate statement of the whole meaning of baptism. It is clearly expressed in one passage, namely, I Cor. 12:13. But over against this solitary passage are many which speak of it as a means of personal union with Christ. No doubt I shall be told that connection with the personal Christ and membership in his church are very closely akin. This I admit, but the union is not so close as to cause the two entirely to coalesce. Union with Christ is a personal individual act which is conditioned upon faith and is completed and symbolized in baptism. Relationship to Christ does not continue, however, to be merely an individual relationship. In this one comes also into relationship with others and out of this social relationship comes the idea of the church, and baptism has only an indirect and a derived connection with the church. It is this fact which seems to impel me to make much more of baptism than Professor Sharpe

seems to make. The distinction seems to me to be fundamental.

I have but one more word, and this time I speak to you who are members of the Campbell Institute. I have pointed out what seems to me to be the inevitable tendency of your organization as indicated by the volume under review. No person with clear discernment can question but what this will come later if it has not already come. You will become conscious that you have been set for leadership, and in the very nature of the case the majority of natural leaders in the brotherhood will come into your group. Others of lesser powers will become members with you and at times will use this fact as a symbol of power and position to which by nature they are not entitled. Is it not, therefore, inevitable that you will be regarded by many outsiders as a modern order of Jesuits? I do not dread your leadership. I have confidence in you, but for the sake of the larger service you can render, and for the sake of peace rather than friction, even at the risk of making a suggestion which, coming from an outsider, may seem to be gratuitous and an impertinence, may I not ask that you seek some method of merging your group more closely into the larger body of the brotherhood, so as to avoid the peril which I believe must certainly come?

The Christian Century will be pleased to receive from its readers comments on Professor Morro's article or original critiques on the book "Progress." A free general discussion of the issues raised by Dr. Morro will, it is believed, be wholesome at this time.

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" now running in THE CHRISTIAN CENTURY

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By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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Some Moral By-Products of War

THERE is an old saying running to the effect that "there is the soul of good in things evil." Such a statement belongs to a discarded notion of Providence but there is a fact involved in it that moderns can easily recognize; that is, that there may be a by-product from things evil that brings some compensation. This by-product is not a justification of the "things evil" such as the older saying sought to recognize, but it is a recognition of the fact that there is a persistence of good in humanity and human affairs that evil times cannot crush, yea, that evil times may stimulate and bring into general recognition. The list is a long one, but this article would seek to point out a few outstanding examples.

* * *

Constructive Measures by Government

The Jeffersonian democracy's program sought to free men from the excessive regulation of paternalism; it therefore laid its program on the principle that "the least law is the best law." But we are rid of paternalistic government and hierarchical authority, and democracy now demands constructive cooperative methods by which each may work for all and all for each. Most of the evils we are attempting to remedy in our progressive politics and social reform are the results of an over-swing of the pendulum of Jeffersonian reform and its purging of paternalism from social and political control. We have won individualistic rights and then have carried our winnings into an *individualism* that threatens to be as hurtful as was the old paternalism.

The war demands close cooperation. Democracy must meet the concentration of autocratic efficiency with the efficiency of democratic cooperation. It has taken time to recognize that there could be a cooperation for efficiency in democracy that would equal the tyrannous efficiency of autocracy. Because the Allies could not cooperate closely enough, their enemies have been able to dictate the time and place of the year's fighting and to make this nationalistic individualism so costly of lives that at last the Allies have learned how to get together on a single command.

Both England and America have learned the same lesson in internal affairs; the latter at least has much readjusting to do before its program is as efficient as it must become. We have rushed war orders to industrial centers without co-ordinating the labor and material situation and as a result we have idle labor in one place and idle machinery in another. We quickly took over the railroads and fixed the prices on certain fundamental materials, but we still have the profiteer, the I. W. W. and the uncontrolled middleman. We rushed thousands of workmen to industrial centers to make war material, but provided no houses for them, and we allowed employers who fight unions to refuse to deal with labor near at home, because they would have to recognize the union in doing so, and send west for non-union labor while that at home was idle. Now we are going to build houses (England has spent \$700,000,000 doing so and is planning to spend a billion more); we have appointed an industrial commission that will demand recognition of collective bargaining and an end of strikes, and we will soon be exercising a control over the middleman that will prevent corn meal from costing as much as wheat flour and potatoes from being all but too expensive for the poor to eat in one place, while they rot in another. It is not paternalism; it is all the people, in their organized capacity as a government, reaching out to help each other and get the common task efficiently done.

* * *

Learning the Spirit of Sacrificial Giving

The war demands sacrifice and the stressing of vicarious service. If our cause is just, there was never such opportunity

to emphasize the fundamentals of Christianity, i. e. service and sacrifice. The crying irony is that there are men whose business it is to do it, who will accept exemption and then talk what they justify themselves in refusing to do. Is it not a commentary when strong bodied young men of the draft age take exemption, stay at home and then stand in their pulpits to rhetorically glorify the blue stars of the service flag that hangs in their churches? The comments of the boys in the trenches would sound like Jesus' comments on the Pharisees. But such is the exception, thank God. The average pastor is doing his duty and our seminaries are denuded through their students accepting war duties. The church folk are giving as never before. No one need hold back on human enterprises because war-giving demands so much. The missionary societies of Britain have not suffered loss of income in any such manner as expected. During the civil war those of America prospered as usual or better. They will languish now only through failure to push the enterprise through mismanagement or an unjustifiable timidity. Farmers and business men do the church-joining and church-going and they are not suffering losses in income. The young minister who takes an exemption that no one else can get and then goes on preaching the vicarious sacrifice of Christ loses his own soul; so, too, the Christian who takes the enhanced profits of trade that war brings and keeps the profit in his own purse while the war tragedies cry for help, loses his own soul.

* * *

America's Giving

Americans have not begun to give. If the war goes on our very commendable emotional giving through "campaigns" and "drives" should give way to serious, systematic giving through regular contributions. The "Columbus Plan" may become famous. It is worth every community's consideration. It asks everyone to give so much every month to war funds. Such pledges should be upon basis of income and graduated sharply as the income increases. Moreover, where selfish well-to-do fail to give as they are prospered, pitiless publicity should be given them. The willing should not be penalized by being made to carry the whole burden; it is much more reasonable to penalize the selfish until they assume their share. Our national income this year is more than forty billions. How easily a billion could be provided for war benevolence if an efficient system were applied!

* * *

War Aids in Routing Kaiser Alcohol

The war is hastening the rout of Kaiser Alcohol. It has brought the vital test of efficiency, both industrial and moral, to the temperance issue. Only one state has voted against ratification; in two others one legislative branch refused to act and in one of them ratification is a foregone conclusion (Nebraska). When Massachusetts went dry all but the liquor Bourbons began to get ready for the deluge. The German-American Alliance is broken up and it is found to have been a powerful supporter of the brewer in politics—as the result in Nebraska bears witness; the wet Governor and the eighteen wet Senators had been endorsed by that Alliance. But Nebraska voted for Wilson by over 40,000 and the Governor crept in by only one-sixth that vote. As the state is dry there is no doubt of the ultimate victory; the House was overwhelmingly for ratification. It is gratifying to note that 79 per cent of all the legislators voting have voted dry. France and England and America have cut out all alcoholic drinks and beer production has been cut in two. Lloyd George promises the Free Churchmen of England that when the question becomes "bread or beer," beer will go. One might think that it would pay to let it go before it gets to that tragical point.

ALVA W. TAYLOR.

Books

GOD AND THE WAR. By Archdeacon Paterson-Smyth. Englishmen of all the lands where that language is spoken have been called to pass through a very gloomy valley during these years of the war. If anyone needs proof that Christianity has not failed in the stress of the great conflict, he has only to read some of the stirring messages that are taking form in the crucible of the struggle. Of such messages this book is an example. Such subjects as the problem of evil, the problem of suffering, the sympathy of Christ, and the men who died at the front, are dealt with in a straightforward way that wins the readers' attention and comforts their hearts. One understands better after reading sermons like these why Canada has sent forth her finest sons in such unstinted measure to fight for England and humanity. (Doran, \$1.)

PRAYER IN WAR TIME. By Sir W. Robertson Nicoll. The editor of the *British Weekly* is always worth reading, and never more so than when he is writing on the two themes that just now are filling the hearts of the best men on both sides of the sea,—war and religion. These short chapters have already appeared as leading editorials. But they are serviceable in this collected form. The meaning of prayer to those in distress, both at the front and at home, is made clearer by the experiences of months like these, and may be made still more luminous by the judicious words of one who has skill in the interpretation of Holy Scripture. Certain phrases in this book, as well as some of the titles of chapters, will stick in the mind. They will do more than that,—they will comfort sore hearts. (Doran, \$1.)

THE GREEK QUESTION. By Auguste Gauvain. That the Allies have made some very serious blunders in the present war is not to be doubted. Gallipoli and the Isonzo are witnesses on the military side. But there have been some diplomatic blunders that were even more serious and equally without excuse. The treatment of Russia in the first days of the revolution is an instance. And another is the folly of treating the Greeks who were the real friends of the Alliance with scant courtesy, and cultivating with assiduous deference the royal family, which is notoriously pro-German, and has been the outstanding obstacle to the progress of Greek action on the side of the western powers. Through all the events of recent months the one man who has stood valiantly for the Allies against the most insidious and venal pro-Germanism has been Venizelos. He is the old man eloquent, the most loved and trusted of Greek leaders. It is due to him and the long struggle he has made that at last Constantine I has been driven from the throne, and the affairs of state have been put in the way of amendment. This book, written by a former minister of France at Athens, is a clear statement of recent events. (Oxford University Press.)

OUT THERE. By Charles W. Whitehair. The war comes very close home to one who reads this book, or has heard its author speak of his experiences. He is a "Y" man who has seen service on most of the fronts. One knows in general what a marvelous work the Association is doing for the men, but never so well as when it comes in the form of a recital like this. You can visualize the ministries of these helpers of the army as they hand out the last bits of nourishment before the boys go into the line, and meet the long procession of the "walking wounded" as they painfully follow the white posts on the way back from No Man's Land. The off-time amusements of the men, the singing in the hut meetings, the gallantry in action, the scenes in the hospital, all are told with skill and vividness. Most of all one catches a glimpse of the spirit that has made these soldiers of the Allied Army invincible. Pride in our boys deepens in the reading of such a book. (Appleton, \$1.50.)

YOUR BOYS. By Gipsy Smith. The eminent evangelist has recently been serving as chaplain at the front, and this book is the record of some of his experiences and impressions. In reading it one feels that he has seen something of the actual daily and nightly life of the camps, the hospitals, the firing line and the Y. M. C. A.

huts. Very human and moving are some of the pages. You cannot help being happy in the midst of all your anxiety about the boys that there are men like Gipsy Smith there to keep them in spirits, and true to themselves and God. (Doran, 50 cents.)

THE SECOND COMING OF CHRIST. By Rev. S. P. T. Prideaux. This interesting book on a subject of very widespread concern at the present time is chiefly valuable for its wealth of citation from the extra-canonical literature in illustration of familiar words of Jesus and the apostles on the general theme of the Last Things. The thesis maintained with reverence and clear reasoning is that the Second Coming of Jesus was realized in the gift of the Spirit at Pentecost, and in the continuous bestowment of the Spirit through the ages. The writer shows plainly enough that most of the New Testament writers believed that the Master was soon to return to the earth. But he thinks that there is evidence of a variation and extension of this view to include a longer period. The discussion is admirable and illuminating. (Dutton, \$1.)

PRAYERS FOR TODAY. By Samuel McComb. Discerning readers of recent literature have learned to look with appreciation for the writings of this man, either in book or magazine. And they are not likely to be disappointed in the quality of his work. In this little volume are gathered nearly a hundred brief prayers on themes vital to the Christian life in days like these, and in connection with each there is a short meditation gathered from a writer of note. It is full of the sort of spiritual food needed for

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the nourishment of the devotional life. The kind of book one wishes to keep on his table for a few last moments at night. (Harper, \$1.)

AMERICA AMONG THE NATIONS. By H. H. Powers. Among the books which the great war has stimulated we have read none that is more thought-provoking than this. It follows in the wake of Professor Powers' earlier volume, "The Things Men Fight For." Both deal in an informing manner with present international situations. The thesis of the present volume is that the United States has always been an imperialistic government, aggressive and unscrupulous in taking larger territory when occasion offered, and that such is likely to be the case until the end of the chapter. Therefore we must not hesitate to arm and meet the present and all other emergencies in the spirit of a masterful people. Professor Powers' misreading of all the earlier portion of our history is astonishing in so well-informed a writer. No doubt there has always been a party of aggression in the councils of the nation. But to find in the current of American history justification for such a theory is without excuse. The refuting facts are found spread all over the pages of this same book. More than this, the reasons for our more recent departure from our traditional policy of isolation and non-interference are to be found in the aggressive conduct of Germany in this hemisphere, a fact to which Professor Powers calls serious attention. The book is full of well-gathered facts, even if these facts are not always well interpreted. It is worthy of a place in the "war library" of such as wish to have a full view of the present situation and its manifold involvements. (Macmillan. \$1.50.)

THE PROTESTANT REFORMATION AND ITS INFLUENCE. A series of papers delivered in connection with the recent General Assembly of the Presbyterian Church at Dallas, Texas. It covers in its various statements many aspects of the Reformation, and the influences which it has released in the four hundred years since Luther's time. Some of the most notable men in the Presbyterian Church discuss the themes included in the treatment. It is a convenient summary of Reformation principles. (The Westminster Press. 50 cents.)

TO BAGDAD WITH THE BRITISH. By Arthur Tillotson Clark. The war has made us all in some measure aware of the far-stretching schemes which Germany planned for the conquest, commercial and peaceful if possible, aggressive and military if necessary, of the Orient. One of the most important of these was the railway approach to India, by the line from Constantinople to the Persian Gulf. In large measure this has been completed. Its usefulness is, however, seriously compromised by the British occupation of lower Mesopotamia, reaching now as far north as Bagdad. This territory has been lost and rewon during this war in one of the most exciting series of exploits associated with any of the war zones. Mr. Clark is a Princeton man, who left his student work to take service with the Y. M. C. A. in the far east. It was a part of his good fortune to be in most of the severe campaign for the recovery of the lower stretches of the two rivers. And what he saw in those memorable days that ended with the capture of Bagdad he makes his readers see in these pages. He doesn't know all his facts, but he uses such as he has with skill, and imagination is not an obstacle to a worthwhile narrative. One will finish the reading of this book with at least a clearer idea of the place of lower Mesopotamia in the British Empire than he had before. The pictures of soldier life and of Association activities are admirable. The tributes to the character of the British "Tommies," their hardihood, their obdurate courage, their stern discipline, and their masterful ability to "carry on" in the face of any odds, are among the best things in the book. (Appleton. \$1.50.)

RIISING JAPAN. By Jabez T. Sunderland. American people cannot know too much about Japan in times like these, seeing that she is our nearest neighbor across the narrowing Pacific, and at the present far nearer to us in ease of approach than either of our other great allies in the world struggle. Many voices have been raised to proclaim the menace of Japanese designs on America and her interests. Are these true interpretations of present conditions in the Orient? The author of these chapters, a Unitarian minister

and a careful student of religious and social conditions in different lands, undertakes to answer this question as the result of recent journeys in that part of the world. The verdict is constructive and reassuring, not, however, without suggestion and warning. The value of the book lies in the appreciative and generous, although discriminating, attitude which it takes toward the most remarkable people of the far east. The discussion covers the relations of Japan with America as a whole, with California, and with the Philippine Islands, as well as with China. In our opinion this last item needs far more serious and deep-going treatment than is given it. But the other chapters are illuminating and satisfactory. (Putnam. \$1.25.)

FLOOD TIDE. By Daniel Chase. In these days of war and commotion a quiet tale that deals with the deeper human problems is refreshing and strengthening. The hero of the story is a dreamer who wins success at the cost of his ideals. How he finally emancipates himself from what the world calls success is charmingly told. The story ends well and leaves a delicate aroma afterwards. It is well written and wholesome. (Macmillan. \$1.50.)

OVER THERE. By Hector MacQuarrie. The author of "How to Live in the Trenches" has been sent over to America to assist in the British publicity campaign in this country and he writes a book telling his impressions of America. It is in the familiar vein and is chiefly concerned with the more obvious phases of our national character. The author avows as his purpose the desire to amuse his readers and to cement a little closer the friendship of British and Americans. He has probably succeeded in both aims. (J. B. Lippincott Company. \$1.35 net.)

THE CROSS AT THE FRONT. By Thomas Tiplady. Still another, and a very worth-while book from the trenches. The author has been with the English soldiers in the thick of the fight, but in this book he writes of his experiences as a field-chaplain on the western front. For this reason, and because of the interesting style and human interest of the book, it will be of very great interest to ministers and other religious workers. It is worthy of comparison with "A Student in Arms." The publishers say that they had closed the list of their publications for this year, but they confess that when the manuscript came in on a late mail they were compelled to revise their plans to take it in. (Revell, New York. \$1 net.)

MEN IN WAR. By Andreas Latzko. No more vivid pen picture of the horrors of war has been produced than this series of sketches from the hand of an Austrian officer. There is all the horror of a Poe tale, but also the realism of a Zola. The realism is shown in the picture of the poor crazed soldier who kept shouting from behind the bars that confined him, "Man-Salad." Another chapter represents a dying officer with the hallucination that all the soldiers had had their heads screwed off and a phonographic record put on in its place, which played continually the national air. By this means our author describes the replacing of the individual mind by the group mind and thus illustrates the folly of war. The book is evidently given to the public to discourage the practice of war. The service of the book will be great in the coming days. (Boni & Liveright. \$1.50 net.)

THE WORLD WAR AND THE ROAD TO PEACE. By T. B. McLeod. Pacifism is taken to task in this book and its fallacies displayed. The legalizing of the teaching of Jesus into a pacifistic pronouncement is shown to be an arbitrary choosing of some texts and the rejecting of others. The author hopes for a permanent peace which shall be established by international law, but thinks that right now we must fight for it or never have it. (Macmillan. 60 cents net.)

THE PSALMS AND OTHER SACRED WRITINGS. By Frederick Carl Eiselen. The author of this admirable volume is Professor of Old Testament Interpretation in Garrett Biblical Seminary. The work is the third volume of a series that covers the Old Testament. The present one deals with the books in the third collection of the Jewish Scriptures, called by the editors, "The Writings." These embrace the Psalms, the Wisdom books, the biblical romances of Ruth and Esther, and the priestly histories. Professor Eiselen has already published the volume on the Pentateuch, and will presently

issue the one on the Prophets. The present book covers some of the most difficult portions of the Old Testament, where the questions which criticism has raised emerge on every page. Yet the treatment is in a very high degree satisfactory. The author shows himself fully aware of what has been done in the field he is tilling, but is untouched by mere dogmatism. The best that biblical scholarship has achieved is given full recognition. Yet the treatment is everywhere constructive rather than radical. This makes the work eminently worth while for the pastor and Sunday school teacher. It is in every way admirable. (Methodist Book Concern. \$1.75.)

ULTIMATE IDEALS. By Mary Taylor Blauvelt. A series of thoughtful and stimulating essays on a few of the beatitudes that seem at first glance quite inconsistent with our modern commercial and clamorous age. The author is a teacher of experience, and her treatment of the themes is the result not of formal exegesis, but of practical contact with life. (Sherman, French. \$1.)

SERMONS. By George Swann. Twenty discourses on various phases of the Christian life. (Progress Printing Co., Owensburg, Ky. \$1.)

THE MOUNT OF VISION. By Bishop Charles H. Brent. A series of Lenten meditations on themes connected with the present hour. The author is the Protestant Episcopal Bishop of the Philippine Islands. The book was written at the request of the Bishop of London, and is full of the spirit of fine and discerning faith in the deeper things of life, which cannot be jostled or overborne by the tragedy of war. Particularly suggestive is the use made of certain portions of the Book of Revelations. (Longmans, Green. \$1.00.)

THE SOUL OF DEMOCRACY. By Edward Howard Griggs. A score of brief chapters devoted to matters connected with the present war situations. The author is a lecturer of note, and his presentation of public questions is always worth careful attention. These essays are stimulating without being technical. The struggle for democracy is recognized as the motive of the present upheaval. But democracy has many phases beside the governmental one. It must be more carefully thought through than we have taken time to do as yet. In fact, we are only beginning, as a result of the war, to take inventory of the progress which democracy has made in the past, and of its implications in the development of a new social order in the future. It has its menaces as well as its promises.

But the latter are the more inspiring as their full meaning is understood. (Macmillan. \$1.25.)

THE EXCEPTIONAL EMPLOYEE. By Orison Swett Marden. Here is the ideal gift for that youthful friend of yours who is just entering the world of business. It will prove a stimulus toward the highest attainment in that field, and toward the building of a worthy character as well. (T. Y. Crowell Co. \$1.25.)

THE ADVENTURES OF BOBBY COON. **THE ADVENTURES OF JIMMY SKUNK.** Two more of the delightful "Bedtime Stories" written by that prince of story-tellers, Thornton Burgess. If there are small children in the home, there is surely a place there for these books. (Little, Brown & Company. Each, 50 cents net.)

The Sunday School

Our Cross*

IN THE seminary we used to study the theories of the atonement. There was the governmental theory, the substitutionary theory and the moral influence theory, and I know not how many others. It was all a very dry and listless performance—the cross was far removed. But we all felt, at least I did, that down deep under all these theories was a great fact—a brave life given for a cause—a brave life that knew no compromise with evil—a brave life that suffered for others.



Rev. John R. Ewers.

Ah, how that cross idea comes to the fore today, when out of our homes and out of our offices and out of our churches march our choicest young men. Just this moment one of my young men left the study. He is home on a four-day vacation. His sister and his sweetheart were with him. He goes back tomorrow night—and when will we see him again? Brave, clean, devoted—his life given to a cause—going to France to suffer for his country—willing to die rather than that the German Devil may win.

Suffering, sacrifice, the cross—well, we are just beginning to understand what it means. How silly the theories about the atonement! How divine the devotion of modern days! How splendid the idealism of America! Business men say they are not working for money now. They don't care how much the government takes. They figure out no deteriorations in property so that the government may get a big slice of the income. "I do not expect to save one dollar during the war," says one of our men. This is good evidence—when the money motive is touched something has happened. A man is not forfeiting his life who has this new idea. He is not trying to gain the world, but to gain his soul.

Many are finding their souls in these days. Did you see that best cartoon of this war? The Kaiser was lifting a sword above the head of King Albert of the Belgians. All about were burning homes and murdered women and children. The Kaiser is saying: "And so you see, Albert, you have lost everything! I!" To which Albert is replying, "Except my soul!" Young men are finding undreamed of heroisms in their natures. Young women are finding unknown devotions in their lives. Mothers are rising to new levels of love. Wives are surprising themselves at their own bravery. Fathers are living grander lives. Pastors are touching new heights. I heard Dr. Hillis tell of a French wife who, with a four-year-old boy, had gone to the station in Paris to welcome home her wounded husband.

*This article is based on the International Uniform Lesson for May 12, "Jesus Faces the Cross." Scripture, Mark 10:32-52.

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They stood at the gate, looking through the iron bars. The man died as they were lifting him from the car and the wife gazed upon his features, pale in death. Lifting her eyes she sobbed, "I am only his wife, France is his mother."

Blood! Without the shedding of blood there is no remission. It seems so, does it not? Some must suffer vicariously. Some must die that others may live. The Cross; no longer a golden symbol on a beautiful leather prayer-book; no longer a sign upon a high steeple; no longer a mark of some certain sect; no longer a matter for theological debate—but a fierce, homely, crude, bloody fact!! A necessity. Always the cross has stood at the center of our system. We have some way talked about it better than we knew. Intuitively we have felt its truth. But today we can see the fact plainly. The cross becomes the dynamic of our faith. "Greater love hath no man than this, that a man will lay down his life for his friend." Jesus humbled himself, became obedient even unto death, yes, the death of the cross. (Phil. 2:8.) Thus he became our Saviour—and there could have been no other way. There is a strange power in being faithful unto death. There is unbounded inspiration in the cross of Christ. There is unlimited sympathy in that cross. How close it is coming to thousands of lives today! And remember: Jesus must not bear the cross alone. There is a cross for me, for you. God makes us faithful unto death.

JOHN R. EWERS.

The War

A Weekly Analysis

AFTER a lull in the great battle, made necessary by the immense losses of the enemy, von Hindenburg last week resumed his efforts to drive the British from the ridge positions in Flanders and open the way to the channel ports.

A measure of success attended his efforts, and an exceedingly awkward situation was created by the capture of Mont Kemmel, the height dominating the approaches to Ypres, and the hills to the west of it on which the British, aided by the French, have been making a stubborn defense.

The price paid for Mont Kemmel was tragic in the number of casualties suffered by the enemy. The allies, doubtless, lost heavily in defense, but not so heavily as the storming forces that were compelled to advance up the rather steep incline and capture the crest. The courage and devotion of a French regiment that held the crest until it was wiped out will live in history.

At the hour of writing the enemy has been unable to develop his success. North and west of Mont Kemmel, and on the front extending from the hill to the Ypres-Commines canal, he has been repulsed in his effort to drive toward Ypres. The Ypres salient, however, has become most uncomfortable for the British, and by the time this reaches the readers one of two things will have happened in all probability. Either the enemy will have been driven from Kemmel, or the salient will have been abandoned.

There is a limit to the sacrifice of reserves that Foch will make to save Ypres, because its tactical value is not nearly so great now as its moral value. The abandonment of the ruined city would enable the British to shorten their line, and so to strengthen it; but it would bring vast satisfaction to the enemy civilian population and the rank and file of the army because Ypres has been so often the scene of German defeats, and is looked upon as the British Verdun. This stimulus for enemy morale is to be avoided if possible.

As long as the British hold the heights west of Kemmel there is no great danger of a German drive to the channel. These heights will be held by the free employment of reserves if necessary.

On the Amiens front the enemy efforts have been frustrated. Terrific fighting has raged in the vicinity of Villers Bretonneux, which the British lost and recaptured, and a little to the south at

Hangard, a village that has changed hands a dozen times or more.

The significant and encouraging thing is that General Foch is forcing von Hindenburg to fight according to a plan quite other than that projected by the enemy command. The eagerness of the Germans to restore the war of movement—battle in the open—has been futile. They are now fighting positional battles on purely tactical lines, and the original strategic scheme has gone by the boards.

The plan of separating the French and British armies has been made practically impossible by the interweaving of the French and British troops, and command at the point of junction, east of Amiens, has been unified under a French general, thus lessening the danger that might arise from the meeting of divided spheres of authority.

American troops have taken part in the struggle on the Amiens front, and we shall doubtless hear more of them before long. It is probable, however, that most of them are being held with the army of reserve, the existence of which but little depleted has been recently confirmed officially.

To the lay reader 3,000 miles away the situation looks less hopeful than to the men on the field. As a matter of fact, no vital point has been lost, and the most serious perils have been effectively met. Patience is the need of those who watch—patience and confidence in the wisdom of Foch and his colleagues.

S. J. DUNCAN-CLARK.

Our Prayer Library

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Sir George Adam Smith On War Mission in This Country

MANY distinguished British guests are in this country at the present time, but few of them are so interesting to the religious public as Sir George Adam Smith, the well-known Old Testament scholar. He has been in America



Rev. O. F. Jordan

before, lecturing before some of our leading schools for theological training, and is known for his scholarly work in such books as "The Historical Geography of the Holy Land" and "The Twelve Prophets." He is now principal of Aberdeen University and has been very active in the war services of his country. Sir George Adam Smith opened his campaign in America with an address in Boston, April 30. He appeared there on the same platform with Ex-President Taft. He will travel across the continent, his dates in Chicago being May 23-28. Sir George Adam Smith has lost two sons in the war.

Relations With South America Better, S. G. Inman Reports

Rev. Samuel G. Inman, executive secretary of the Committee on Cooperation in South America, declares that the old prejudice in South America against North America is dying out and that there is an open door there. His text book, "Christian Cooperation in Latin America," will be used at a number of the young people's conferences this summer.

Gypsy Smith Visits America

Gypsy Smith, the famous revivalist of Great Britain, has been serving in the trenches and is now in America speaking on his experiences. He will visit Chicago on May 13 and speak in the Billy Sunday tabernacle while Billy Sunday is engaged in another city.

Minister Champions Knitting in Church

The Puritan attitude toward the Christian rest day is getting a severe strain in these war times. Some women feel that it is wrong to knit on Sunday and others think it wrong not to knit. The Rev. W. E. Bowers preached in his church in Wilmette, Ill., recently and advocated knitting during the Sunday services in the church. He urges, however, that the woman who knits in church and then spends the afternoon of the next day at a card game or at a theater is a downright hypocrite.

Union Building at Camp Dix

Camp Dix, Wrightstown, N. J., now has a church building for the use of the various denominations represented in the camp. First the Episcopalians placed their chapel at the disposal of the orthodox bodies and later four of the larger denominations erected a building by the side of the chapel for the daily use of the camp pastors in their service to the soldiers. The idea has proved a fruitful one, for such union buildings are going up in a number of places.

A Quaker Becomes an Episcopalian Because of War Issues

Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, resigned from the Society of Friends not long since and was confirmed by the Bishop of Pennsylvania (Episcopalian). The reason of his change in ecclesiastical affiliation is his dissent from the

Quaker position on war. At a luncheon at which Sir George Adam Smith was present he declared that George Fox had not been able to anticipate the present world situation.

Dr. Alexander Wyte Resigns

One of the best known figures of the Scotch clergy is Dr. Alexander Whyte, who for most of his life has been pastor of St. George's United Free church in Edinburgh. For the past ten years he has added to his other duties the presidency of New College. He has recently resigned the college position, though he retains his pastorate. The other United Free church college at Glasgow is also without a head at this time. Dr. Clow is proposed as head of the Glasgow school, but no successor to Dr. Whyte is yet under contemplation. Dr. Alexander Whyte is a well-known mystical writer.

Thinks Doctrine of Apostolic Succession Over-Emphasized

A recent issue of the "Living Church" (Episcopalian) asserts that the placing of the doctrine of the apostolic succession of bishops in the Quadrilateral was a mistake, not because the doctrine is not true, but because it was over-emphasized. The catholic conception of the church is indicated by this paragraph: "But the unity of the church is also sacramental; and it is an eternal union, not limited by time; a blessed company of all faithful people, be they living or dead. These notes of the church are wholly lacking in social organizations that are based on efforts to improve temporal conditions, devoid of any life-giving sacrament and recognizing no communion with those who have gone before. The socialistic sense of brotherhood, much extended beyond the class consciousness that limits it among socialists, must be combined with the spiritual fervor and sacramental energy of the church before we can really have such a unity as would conquer divisions. Today no communion in the Christian world presents this characteristic; hence, no communion, in itself, adequately represents the Mind of Christ. We also, without 'separated brethren,' are schismatics, because we are not permeated throughout with the love of the brethren."

Prepares Ritual for War Use

Rev. W. B. Millard, secretary of the Chicago Church Federation, has prepared a service to be used in connection with the hanging of the service flags in the churches. It is a ritual of consecration of our sons to the cause of the nation in the great war and recites the causes and objectives of the struggle. The church federation has had printed a considerable supply of the ritual for free distribution among the churches.

Will Give Away Tithing Pamphlets

The Layman Publishing Company of Chicago is distributing Dr. Robert E. Speer's pamphlet on "proportionate giving" to any congregation that will put on a campaign in behalf of the movement. Dr. Speer is secretary of the Presbyterian Board of Foreign Missions.

Federate Presbyterians and Reformed

The Federal Council of the Churches of Christ of the Presbyterian and Reformed faith met in the Witherspoon building, Philadelphia, March 19 and 20. There are five ecclesiastical bodies in the federation. Dr. T. H. MacKenzie of the Reformed Church in America was elected president to succeed Dr. C. S. Cleland of the United Presbyterian church. A start was made to secure closer co-operation between the missionary boards of the two bodies. The constitution was under discussion and it was decided that the delegates should be elected by the superior judicatories of the bodies represented.

O. F. JORDAN.

News of the Churches

War Camp Community Service at Augusta, Ga.

Howard T. Cree of Augusta, Ga., has been the moving spirit in the organization and maintenance of the War Camp Community Service of that city. In recognition of his ability and success, the War Department Commission on Training Camp Activities recently made a request upon the church there that he be released for six months' service elsewhere in a similar capacity, but the church voted unanimously to retain their pastor in view of the difficulty of securing some one suitable to fill his place and the fact that one of the largest training camps, Camp Hancock, is situated at Augusta, furnishing Mr. Cree with a large opportunity for war service. The press of the city was particularly complimentary to Mr. Cree in expressing the pleasure of the community that he was not to leave. He is now serving his fifteenth year with the congregation, establishing a new record of pastoral relation for that section of the southland among the Disciples. The Soldier's Club, of which Mr. Cree is chairman, and to which he gave unstinted service, is said to be one of the best equipped and most satisfactory in the country.

Some Figures of Central Church, New York

All Disciples are interested in the progress of the very difficult and very important work at Central church, New York, to which Finis Idleman ministers. The following figures were presented at a recent board meeting: Total active membership, 447; total regular weekly contributing members, who contribute to the current expense fund, and to missions under the duplex envelope system, 258; number contributing to current expense only, 56; total regular contributing members, 314; total weekly contribution to current expense, \$206.91; total weekly for missions, \$70.44; total weekly contribution for all, \$277.35; additions to membership last month, 21; by letter, 10; statement, 8; confessions of faith, 3.

Community Church Program at Weaver, Iowa

The community church at Weaver, Ia., is planning to put on a community program late in May. Paul B. Rains, northern district Bible school superintendent, is working with the local board toward that goal. The program proper begins Sunday, May 26, with special services morning and evening and a basket dinner at noon. On the succeeding Monday, Tuesday and Wednesday afternoons Superintendent Rains will hold Bible school conferences with the officers and teachers of the school, and each evening special messages pertaining to the church and community life will be delivered. The entire program will conclude with special demonstrations on Memorial day, May 30, on the afternoon of which a special patriotic program will be carried out, concluding with a message by J. O. Boyd, a prominent lawyer and Disciple, of Keokuk, Ia.

—When David N. Wetzel closed his work at Pittsfield, Ill., all of the churches dismissed their services and attended the farewell meeting at the Christian church. The official board read an expression of recognition of their departing pastor's

faithful ministry, his interest in civic affairs, his service in all phases of war work and his pulpit ability. Mr. Wetzel began his new work at Second church, Bloomington, Ill., April 21. This church has had but two pastors since its organization in 1902: J. H. Gilliland, of sainted memory and Stephen Zendt, who is now leading the church at Galesburg. At the installation service for Mr. Wetzel at Bloomington, E. A. Gilliland, of Normal, Ill., church gave the charge to the official board; Edgar D. Jones, of First, Bloomington, to the church; and T. T. Holton, an elder of Second church, to the pastor. Secretary H. H. Peters offered the installation prayer.

—Thomas A. Boyer, of First church, Richmond, Cal., held a special service on last Sunday evening for the Richmond lodge of Elks. The members of the lodge, with very few exceptions, were present at the service. Mr. Boyer holds the position of chaplain of the Richmond chapter of the Elks.

—Secretary J. Frank Green supplied the pulpit at Lansing, Mich., through the past months; M. H. Garrard is now leading the church there.

—Pastor C. W. Freeman, of Harrisburg, Ill., has a new patriotic song out entitled, "Uncle Sam and Aunt Columbia."

—W. C. Ferguson, the new state leader of Mississippi Disciples, reports eight additions to the congregation at Vicksburg during two weeks, besides the secretary and his wife. Mr. Ferguson attended the Atlanta, Ga., Men and Millions conference April 26.

—The church at Carthage, Mo., led by C. H. Swift, is cooperating in a union revival held there by W. E. Biederwolf. Mr. Swift reports excellent results.

—Professor E. E. Snoddy delivered an address at Cynthiana, Ky., in behalf of the new Liberty loan.

—W. E. Ellis, of Paris, Ky., has been on a speaking tour through the west, in the interest of the Liberty loan; J. D. Armistead, of Cynthiana, filled his pulpit on one Sunday, Homer Carpenter in turn substituting at Cynthiana.

—Henry P. Atkins expects to be back in his pulpit at First church, Mexico, Mo., on next Sunday, after a month spent at Camp Funston, Kan.

—George B. Stewart, of Dayton, O., paid THE CHRISTIAN CENTURY a visit last week. Mr. Stewart is considering doing some chautauqua work.

—R. L. McQuary, who is with the 333d Heavy Artillery, has been spending ten days at Camp Grant in behalf of the third Liberty loan.

—Sixth District, Missouri, has a new publication with the attractive name, "Our Task." It is edited by J. B. Weldon.

—The church at Mokane, which is led by George Buckner, Jr., is featuring the following special occasions: Patriotic day. Hoover night. Railroad men's night. Fathers' night. Old people's day and Mothers' day.

—W. N. Briney, of Broadway church, Louisville, Ky., is leading in a series of meetings at Winder, Ga., where Richard W. Wallace ministers.

—Victor M. Hovis has accepted the work at Craig, Colo.

—M. H. Fagan closed his work at Corvallis, Ore., April 1.

—Harry M. Wilson is the new leader at Forney, Tex., succeeding Eustace Thompson there.

—Twelve thousand people heard a patriotic address at Bowling Green, Ky., delivered by the eloquent E. L. Powell, of First church, Louisville.

—Vaughan Dabney, at one time pastor of the church at Oakland, Cal., has gone to France for war work.

—S. M. Martin has completed thirty years of service as a minister and evangelist.

—H. E. Beckler has resigned from the pastorate at Longview, Tex., to take up religious work at Love Field, in Long View—an aviation camp of the Government.

—After a twenty years' service as minister at Shreveport, La., Claude L. Jones has been given by his congregation a leave of absence for a year, in which time he will serve as stewardship secretary for the Texas Missionary Society.

—Edgar DeWitt Jones' series of evening addresses on war camp topics are proving exceedingly popular. He has given three of these addresses at First church to packed houses, and has also spoken on his recent cantonment experiences before Rotary and Consistory clubs, various social clubs, etc., and has been compelled to decline several invitations to speak.

—W. B. Clemmer, of Second church, Rockford, Ill., writes that the recent organization of a women's union at Central church by Evangelist Crayton S. Brooks was alone worth the effort of the recent meeting held there. Fourteen members were added to the congregation during the fifteen days of services.

—District evangelist O. C. Bolman, of this state, has been reorganizing the

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work at Kilbourne, which had no minister, almost no Bible school, a church debt and but forty-five members. The auditorium was filled at the recent evangelistic meetings held by Mr. Bolman, several members have been added to the congregation, the Bible school has been reorganized, a minister employed, and plans are afoot to put the church out of debt.

NEW YORK **CENTRAL CHURCH**
142 West 81st Street
Finis S. Idelman, Minister

—The recent evangelistic series at Central church, Huntington, Ind., resulted in the addition of 104 members to the congregation; the pastor, E. W. Cole, held also a week's preparatory services. Many of the new members are young people of the Bible school. Mr. Cole has just observed, with his congregation, the twenty-fifth anniversary of his entrance upon the ministry. On the anniversary occasion, Mr. Cole spoke on "The Faith of a Man Who Has Been Twenty-five Years in the Ministry," and "The Dangers of the Middle Passage." Ten years of Mr. Cole's years of service have been spent at Huntington. The Huntington congregation presented him, in token of their appreciation of his work, with an elegant tea-service.

—A very live school of methods was held at Central church, Peoria, Ill., last week, the faculty consisting of Secretary H. H. Peters; Miss Hazel Lewis and Miss Cynthia Maus, of the national society; and Garry L. Cook, of the Indiana state organization. Secretary Peters presented the studies in the Bible. Mr. Cook gave courses in pedagogy and

adult work; Miss Maus considered the work of missions and gave instruction in secondary department; and Miss Lewis's themes were organization and the work of the elementary department.

—Burris A. Jenkins gave his address on "Facing the Hindenburg Line" at Chillicothe, Mo., under the auspices of the women's committee of the local branch of the National Council of Defense.

—F. B. Elmore, of Chillicothe, Mo., will assume the pastorate at Christopher, Ill., in June. Robert Horne has accepted the work at Carmi, Ill.

—Edgar C. Lucas is now leading at Whitehall, Ill.

—D. H. Shields has been giving talks on his experiences at Camp Sheldon, at Hattiesburg, Miss. "Capacity audiences" at his church—Kokomo, Ind.—are reported.

—Since returning from Camp Taylor, Louisville, to his pulpit work at Third church, Danville, Ill., B. H. Bruner is called upon frequently for special addresses on his experiences at camp.

—Herbert L. Willett, Jr., prepares the Oriental lesson notes on the uniform Bible school lessons for the Sunday School World, published by the American Sunday School Union, Philadelphia.

—C. J. Adams is the new leader at Rossville, Ill., Fred Spainhour at Carlock, Ill., and George J. Huff at Second church, Danville, Ill.

—One of the leaders at Richmond Avenue church, Buffalo, N. Y., writes that "there is every indication that Ernest H. Wray will fully sustain the position of the former pastors of the

church." There were 26 members added to the congregation through the three weeks' meeting just closed, with deep spiritual growth as an outstanding result. The church had raised \$3,000 on the emergency drive at last report.

—O. C. Bolman, evangelist of the West Central district, Illinois, reports favorably of April drive returns in the churches of his district.

MEMORIAL CHURCH OF CHRIST
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—Disciples are interested in the fact that the Illinois State Bible School convention will be held this year at Peoria, the dates being May 21-23. Miss Hazel Lewis, elementary expert of Cincinnati, is one of the program leaders.

—C. W. Fuller, for three years pastor at McMechen, Mich., is now leader at Traverse City, Mich.

—The church at Sault Ste. Marie, Mich., reports a growth in its membership during the past year of over 15 per cent.

—The Michigan Disciples are raising a fund to provide their energetic state leader, J. Frank Green, with an automobile.

—Walter E. Harman, in charge of the work in South Idaho, reports that it is planned to reorganize the church at Gooding, Ida., in June. This is a college town of 1,500 people and a county seat. The work has been inactive for several years, other churches using the building.

—C. F. Trimble, of Tonkawa, Okla., now leads at Rupert, Ida.

MAY						
Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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